

CHAPTER VI WHEN TO MAKE THE SIGN OF THE CROSS, STAND, KNEEL AND SIT IN THE RECITATION OF THE DIVINE OFFICE from the rubrics of the Breviary promulgated in 1960

261. What is said here about the sign of the cross and the position of the body in the recitation of the Divine Office holds for the recitation in choir or in common. It is fitting, however, that those who recite the Divine Office alone conform to what is said about the sign of the cross.

262. The special rules for the hebdomadary and the chanters are found in the books of ceremonies. Therefore only those things which concern the "choir members" in general are indicated here.

263. All make the sign of the cross from the forehead to the breast and from the left shoulder to the right:

- a) at the beginning of all the Hours, when the Deus, in adiutorium is said;
- b) at the verse Adiutorium nostrum;
- c) at the absolution Indulgentiam after the Confiteor at Compline;
- d) at the beginning of the canticles Benedictus, Magnificat and Nunc dimittis;
- e) at the blessing at the end of Prime and of Compline;
- f) at the verse Divinum auxilium at the end of the Divine Office.

264. They make the sign of the cross on their mouth at the beginning of Matins, at the words Domine, labia mea aperies.

265. They make the sign of the cross on their breast at the words Converte nos at Compline.

266. All stand:

- a) at the beginning of each Hour, until the first verse of the first psalm has been begun;
- b) while the hymns and the gospel canticles are said;
- c) at Matins also at the invitatory with its psalm and from the end of the last antiphon of each nocturn until the first blessing before the lessons, inclusive; and while the text of the gospel is read before the homily;

d) at Lauds and at Vespers also from the repetition of the antiphon after the last psalm to the end, unless they are to kneel at the preces or at the collect, according to the rubrics;

e) at Prime, from the repetition of the antiphon to the end, except at the reading of the Martyrology, unless they are to kneel at the collects;

f) at Terce, Sext and None, from the repetition of the antiphon to the end, unless they are to kneel at the collect;

g) at Compline, from the repetition of the antiphon after the psalms to the end, unless they are to kneel at the collect;

h) at the intonation of the antiphons in sung Matins, Lands and Vespers, according to custom;

i) at the final antiphon of the Blessed Virgin Mary, after Compline, on Saturday and Sunday, even if the Office is not of the Sunday, and throughout Paschaltide.

267. All kneel:

a) at the words Venite, adoremus et procidamus, etc. in the psalm Venite, exsultemus at the beginning of Matins;

b) at the verse Te ergo quaesumus in the hymn Te Deum;

c) at the preces when they are to be said;

d) in the ferial Office of Advent, Lent and Passiontide and also of the Ember Days in September, and of vigils of the 2nd and 3rd class, except the vigil of the Ascension, in all Hours at the collect and any commemorations that may follow; the hebdomadary, however, stands;

e) at the final antiphon of the Blessed Virgin Mary, after Compline, except on Saturday and Sunday and throughout Paschaltide; the hebdomadary stands, however, while he says the prayer;

f) at certain other special times, noted in their respective places.

268. All sit:

a) at every Hour, when the first verse of the first psalm has been begun, until the antiphon of the last psalm has been repeated;

b) at the lessons with their responsories at Matins, except while the text of

the gospel is being read before the homily;

c) while the Martyrology is being read at Prime, unless another posture is prescribed.